

AN EARNEST
DISSUASIVE
FROM ⁴
INTEMPERANCE
IN
MEATS and *DRINKS*.

The NINTH Edition ; Revised and Enlarged,
With a more particular View to the Point
of SPIRITUOUS LIQUORS.

By the Right Reverend Father in GOD,
EDMUND GIBSON, D.D.
Late Lord Bishop of LONDON.



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I COR. ix. 25.

Every Man that striveth for the Mastery, is temperate in all Things : Now, they do it to obtain a corruptible Crown, but we an incorruptible.



THE Mastery which the Apostle here speaks of, is a Mastery in Swiftneſs and Activity ; being an Illuſion to thoſe *Games* and *Races* that were celebrated among the *Corinthians*, in which the Victors were rewarded with Crowns and Garlands. And ſuch were their Deſires after theſe Victories and Rewards, that they who put in for

the Prize, complied with all Regulations in *Diet, Exercise*, and the like, which might, by way of Preparation, improve their Strength and Activity; chearfully submitting to the strictest Abstinences, and denying themselves their most beloved Pleasures. Which is imply'd by the Apostle in the Text, when he says that they were *Temperate in all Things*, or, as it is more forcibly express'd in the Original, that they were *resolutely* Temperate and Regular; so as no Allurements could tempt them to Excess, no Hardships could break their Constancy and Resolution. Now, says St. Paul, if they do all this to obtain a *corruptible* Crown, much more should we Christians submit willingly and chearfully to all such Regulations and Self-denials as the Gospel requires, and not be drawn to *Excess* by any Temptation whatsoever, when we have in our Eye an *incorruptible* Crown, or an immortal Crown of Glory.

BUT tho' the Words may be very well taken in such Extent, as to signify an universal Government over our inordinate Appetites and Desires; yet

yet it is plain, the Apostle in this Place more immediately intends what was the chief Discipline in order to the Games and Races he alludes to, namely, a strict Regulation in *Meats* and *Drinks*. And the showing what are the proper Rules and Measures of a *Regular* Use, will naturally lead Men to see the great Sinfulness of an *irregular* and *inordinate* Use of them ; First, *In itself* ; and next, *In its Consequences* and *Effects*.

BUT previous to the laying down of those Rules, it must be observed in general, that the Constitutions, Ages, and other Circumstances among Mankind, being so different from one another ; nay, the same Constitution being so different from itself according to different Times and Seasons ; there can be no one *fix'd* Rule or Measure in this Point ; because the same Proportion which to one Person is not a sufficient *Nourishment*, may to another be *Excess*. So that, what Proportion is necessary or convenient, what is within the Bounds of Moderation and what not, must in great Measure be left to

the Judgment of every particular Christian, upon an honest and conscientious Regard to the true *Ends* of Eating and Drinking: Which are, ' The preserving of Life, ' The refreshing of the Spirits, and, ' The fitting and preparing ourselves for the Business of the Station wherein God's Providence hath plac'd us.

I. *First then*, The first and most immediate End of *Eating* and *Drinking*, is the Preservation of Life. For as God hath planted in every Man a natural Desire of Life, so this is the only Means he has given to support it; and if it is the Duty of every one to *preserve* and *cherish* the Life which God has given, it is his Duty to use and apply the necessary Means of doing it. But to determine aright what Kinds or Proportions of Nourishment are requisite for that End, we must always remember, that it is *Life* we are to provide for, and not *Luxury*; that the feeding more liberally than Nature requires or can bear, is not the Way to preserve Life, but to shorten and destroy it; and that it is very sinful in itself, and very ungrateful

ful and unreasonable in us, to suffer an inordinate Appetite to turn those very Blessings to the Destruction of Life, which God graciously gives us for the Preservation of it. Not, as if Men were bound to live by Weight and Measure, or were presently sinful if they go beyond the Proportions which will barely support Life. For besides, that the Fixing of this is next to impossible, and the Fear of Transgressing would fill the Mind with perpetual Scruples, and take away the Enjoyment and Benefit of God's Gifts ; besides this, I say, the great Guard and Caution which God requires at our Hands, is not so much to keep *to* the nice Proportion that will barely preserve Life, as to keep *from* that which will weaken and destroy it ; and between the Proportions that will barely support Nature, and those that will overcharge it, there is a Compass and Latitude, within which we may innocently enjoy the Blessings of Heaven. For,

Secondly, ANOTHER End of Eating and Drinking, is to repair and refresh the Spirits, when they are wasted or

flatten'd by Thought and Business. It has pleased God to cloath our Souls with Bodies of a weak, heavy, and unactive Constitution ; which cannot hold-out under long Applications of any Kind, without growing faint and weary ; and tho' in no Danger of a Dissolution, are yet languishing and uneasy. And therefore he has provided Meats and Drinks in the Nature of Remedies, to revive and refresh the drooping Spirits, and to give new Life and Vigour to the whole Frame. But then we must remember to use them, as God intended them ; not so as to *lay-aside* or *supersede* our natural Strength and Vigour, but only to *assist* Nature, when we find her faint and drooping. We must not apply these Remedies till Nature calls for them ; being either in a State of Hunger and Thirst, or else tir'd and overcome with Thought and Labour ; nor, when Nature does call, must we apply them in larger Proportions than she requires, or larger than will fairly answer her Needs. It is Time enough to pour in Oil, when we find the Lamp begins to burn faintly
and

and it is sufficient to pour in so much as may enliven but not smother the Flame. But if Men (either out of Luxury, and a Desire to please the Appetite and *pamper* the Body, or in Compliance with Custom and a Habit of Indulgence) will be continually refreshing Nature when she has no Need, or overcharging her when she has; this is a direct *Abuse* of the Blessings of God, not only clogs the Spirits, instead of refreshing them, but by accustoming Nature to these needless Aids, makes her forget her own Strength, and to be perpetually craving a Supply of those artificial Spirits: Till, by degrees, Men have no more Power than the brute Beasts to resist those Importunities of Appetite, nor any Life and Vigour, but what they derive from those false Flames; which quickly expire in Coldness and Stupidity. This is the most wretched State into which human Nature can sink; or rather, a State, which makes it cease to be human, and turns it into *brutal*. For what is it, in this Life, that more distinguishes Men from Brutes, than the Government of the Appetite?

and when that is lost, they are no longer Men, but Beasts in the Shape of Men. And yet so bewitching are the Pleasures of Taste, and so easily are Men's Appetites corrupted, that with a little Indulgence they will insensibly sink them into this miserable and almost helpless Condition. Which nothing can remedy or prevent, but a serious Regard to the Necessities and Conveniencies of Nature uninfected by Habit, and thereupon a stedfast Resolution to apply those Refreshments, only at *Times* when they are proper and needful, and in such *Proportions* as may make them a real *Refreshment*, and not a *Burden*.

Thirdly, A third End of Eating and Drinking, is, to fit and prepare us for the Business of the Station wherein God's Providence hath placed us. Every Man, whether he be High or Low, Rich or Poor, hath some certain Work or Business belonging to his Condition and Circumstances in the World. And as the Providence of God appoints the Work, so the Wisdom and Goodness of God afford us those Blessings and

Refresh-

Refreshments, to enable us to go thro' it with Comfort and Success. From whence it follows, that one great Rule and Measure in the Enjoyment of those Blessings, is, to use and apply them in such a Manner, as may make them most subservient to the daily Business of our Calling and Profession. And this we do, when in our ordinary Course, we make the Seasons of Eating and Drinking what they ought to be, only short *Retreats* from Business, and not the *Business* of Life; when we take Care, in convenient Time, to *return* to the Duties and Offices of our Calling; and to carry with us sufficient Understanding and Abilities to pursue it; and when, what we call the Unbendings of our Mind, which may be sometimes necessary, are rare, and without any Mixture of Riot or Excess. An Enjoyment of the Blessings of Life, within these Rules, is truly a Repairing of our Strength and Spirits, and a real Furtherance in our daily Business and Vocation; and being so, is a *sober* and *temperate* Use of our Meats and Drinks,

and answers the End for which God gave them. But whatever is beyond these, is an irregular and sinful Use of God's Creatures; when those unnecessary Refreshments are *long* and *frequent*, and so consume much precious Time that might be *usefully* and *beneficially* employed; when Men have no other Aim in invigorating their Spirits by those liberal Enjoyments of the Blessings of God, but that they may spend them again in Mirth and Jollity; and when they are so far from designing them to be *Preparatives* to Business, that they cannot endure to *think* of returning to Business; or when their Excesses are such, as leave them neither Sense nor Reason to attend it. And this intolerable *Expence of Time*, is greatly aggravated by the *Expence of Treasure*; which, in the richer Sort is a Defrauding of their indigent Neighbours, who have a Title to their superfluous Wealth; and in the poorer Sort, is the Robbing of their own needy Families, which by the Laws of God and Man ought to be their daily and immediate Care. And both Rich and Poor will find, that these

these are no small *Aggravations* of the Guilt of Gluttony and Drunkenness, when they come to give an Account of their several Talents at the Last Day. Nor will it be any Excuse, however commonly alledged, that they were unavoidably led to these Excesses, by their Concerns in the World ; since, if they are not led to them by *Inclination* also, the Business and the Excess may be easily separated, and in many Instances are so, where there is a sober and virtuous Mind. And the proper Inference from your meeting with those Temptations to Excess in the Course of your Business and Dealings, is not, to lay hold of that Pretence for a Cloak to your Intemperance, but to be very *watchful* against such Temptations, and to pray frequently and earnestly for the Grace of God to deliver you from them.

By attending to the three foregoing Heads, you will be able to judge, not only what are the proper Bounds of Sobriety and Temperance, and when it is that you exceed those Bounds ; but also how great and heinous the *Guilt*
of

of that Excess is, and what a wretched Abuse of the Blessings of God : Not only in *forgetting* their *proper* Ends, but in *perverting* them to Ends directly *contrary* ; in turning that to the Destruction of Life, which God gave for the Preservation of it ; in making that the Means of stupifying the Spirits, by which he design'd to raise and refresh them ; in transforming themselves into the State of Brutes, by the very *Helps* that he bestows for a more vigorous Discharge of the Duties and Offices of a rational Creature ; and finally, in making *that* the Occasion of indisposing themselves for the Business of Life, which God graciously gives to support them under it.

SUCH is the Sinfulness of an inordinate Use of *Meats* and *Drinks* IN ITSELF, as it is a Perverting of the true Ends of the Blessings of God, and a shameful Abuse of human Nature ; which was the first Point. But, besides this,

II. IT is very sinful, in the EFFECTS and CONSEQUENCES ; whether it be Luxury in Eating as well as Drinking,
and

and so a devouring the Portion that belongs to others, and an Enflaming and Heightening of the Lusts and inordinate Desires; or an Excess particularly in *Drinking*, which, according to the different Constitutions of Men, usually produces, in some, a Spirit of Rage and Passion, and Cruelty; in others, Sullenness, Obstinacy and Ill-nature; and in most, great Folly and Indecency in Words and Actions. Not to enlarge upon the Effects of another Kind, which, though in some Measure accidental, are frequently heard of in the midst of those Riots and Excesses, namely, *Swearing, Railing, Fighting*, and too often *Murder*. And all these are deservedly accounted so many *Aggravations* of the Sin of immoderate Drinking; being either such, as Men know by their own repeated Experience to be the *usual* Effects of it, or such at least as they cannot but see they *expose* themselves to, as oft as a Provocation falls in their Way.

III. IT is with Regard to the *Heinousness* of this Sin, both in its Nature and Effects, that the Prophet *Isaiab* so solemnly

solemnly denounces Woes and Judgments against it (*Isa. v. 11.*) *Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night, till Wine inflame them; and again, Verse 22. Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink.* And because the Men of Might and Strength in this Way, take a perverse Delight in overcoming their Neighbours, nay, are not ashamed to glory in it, as if they had won some mighty Prize; therefore another of the Prophets adds a third *Wo* (*Habb. ii. 15.*) *Wo unto him that giveth his Neighbour Drink, that puttest thy Bottle to him, and makest him drunken also.* And in the *New Testament*, we find the Christians who were guilty of this Vice, ranked among the most abominable Sinners, and adjudged to the heaviest Punishments. The Apostle (*1 Cor. v. 10.*) reckons them with the vilest of Men, *Adulterers, Fornicators, and Extortioners*; and commands all Christians to avoid their Company, as a publick Scandal to their Religion: And, to compleat

compleat their Doom, the same Apostle (1 Cor. vi. 10.) expressly mentions *Drunkards*, among those who *shall not inherit the Kingdom of God*. A Judgment so terrible, and a Name so odious, as makes most Men unwilling to believe that they have any Concern in it, and to persuade themselves, that the Imputation of Drunkenness belongs to none, but such as make their *Reason* and *Senses* a daily Sacrifice to an inordinate Appetite. But as the Apostle's Caution is in that very Place, *Be not deceiv'd*; do not reckon, that your Enjoyments are therefore innocent, because you are able to go away with a tolerable Share of Reason and Understanding, which in many Cases is owing only to Custom or an uncommon Strength of Nature; but rest assur'd, that all Indulgences of this Kind, more than what Nature fairly requires, and more than what are a real Refreshment to Body and Mind, without Prejudice to Health or Business, are very sinful in the Eyes of God, and lay Men under the same Condemnation in Kind, tho' not in Degree, as Drunkenness itself does.

IV. BUT

IV. BUT when we speak of the Refreshments which Nature desires and calls for, we must carefully distinguish between the Desires of Nature *before* a Habit of Intemperance, and *after* it. Nature, not vitiated with Custom or Habit, is easy and content with a *reasonable* and *moderate* Refreshment ; but the Cravings of Nature under the Dominion of Habit (if we may then call it *Nature*) are unlimited and endless : The more they are indulged, the more eager they are, and never cease, till the Senses and Understanding are drown'd. They are as much a Disease, as Thirst in a Fever ; and are no more to be gratified than that is ; nay, (if the Matter be rightly consider'd) much less, as that is at most attended only with temporal Death, and the *certain* Effect of this is Death eternal. And yet, after this Habit is rooted and has got Strength, how willing are Men to indulge it, and how uneasy if they do not ; which shuts their Eyes against the Unreasonableness on one hand, and the Danger on the other. But at the same Time that they provide for their *present* Ease,
and

and are pleasing themselves with their present Enjoyment, they should remember what it will bring forth in the End ; that *at the last it biteth like a Serpent, and stingeth like an Adder,* as Solomon speaks of this Kind of Pleasure, *Prov. xxiii. 32.* In Truth, it is no better than the nourishing themselves for the Day of Destruction, and the laying up Fuel for the Flames of Hell.

V. BUT among the Miseries of this unhappy State, it is none of the least that where an inordinate Appetite reigns, Reason and Consideration are shut out ; and when Men are reduced to such a thoughtless Condition, they generally go on, without any Sense either of their Sin or their Danger, and without any Aim or Desire beyond their present Enjoyment. Into which stupid State they are gradually sunk by repeated Acts of Indulgence ; and nothing can awake them out of it, but a great Degree of Resolution, and the *forcing* themselves to reflect, ‘ Into what a brutal Condition their Indulgence has brought them ; ‘ To what shameful Abuses of God’s Blessings,

Blessings, and of their own Reason and Faculties, it has hitherto betray'd them; and ' To what dreadful Punishments and Miseries it will certainly consign them at last. And these Reflections being frequently dwelt on and imprinted more and more upon the Heart, may, by the Blessing of God, produce a happy Change, and deliver them out of the dangerous and miserable Course they are in.

VI. BU T altho' Persons in this Condition may be brought to acknowledge, that it had been happy for Body and Soul, if they had fall'n at first into a sober and regular Course, and that then, it is true, those Indulgencies were so far from being necessary, that they were a Load to Nature, and by Consequence very sinful ; yet now, that Custom has made them necessary, and Nature can hardly subsist without them, they think they may innocently go on; and to part with *them* is to part with Life.

UPON which I observe, That altho' Custom is very powerful, and perhaps no one more so than that we are now speaking of; yet it has not Force enough

to make that necessary to Nature, which of itself is destructive to Nature ; as all Excess most assuredly is, whether with or without Custom. Nay, so far is Indulgence, in any Circumstances, from being necessary to Life ; that when a long Course of it has brought Life into Danger, the leaving that Course is always the first Prescription, without which all other Remedies are useless and ineffectual. So that, what they say is necessary to *preserve Life*, is in Truth only necessary to quiet a craving and inordinate Appetite ; the gratifying of which is at that very Time the direct and immediate Means of *destroying Life*. And as to the present Uneasiness, it is no Wonder that an Appetite unaccustomed to Denials, and which has long been gratified to the full, whenever it called, should be so uneasy under the *first* Check or Restraint. But if there is Steadiness and Resolution enough to maintain the Restraint for a little Time, and by that to give a Check to the Current of the Desires ; the Appetite by Degrees will grow more patient and quiet, and they will
find

find far greater Pleasure in governing, than ever they found in indulging it.

VII. LET as many therefore, as have already indulged themselves into a *Habit*, stand still, and consider that they are in a State of the worst kind of Slavery; a Slavery of Reason to Appetite, a Slavery of the *Human* to the *Brutal* Part. And let them resolve, once for all, to assert the Freedom and Dignity of their Nature, and that tho' they have lived like Beasts, they will die like Men. Let them, in a religious Way, look back and see how they have abused the Blessings of God to Luxury and Excess, and with how much Goodness he has born their Provocations and waited for their Amendment; and let a Sense of his Mercy and their own Vileness, breed in their Hearts that godly Shame and Sorrow which worketh Repentance to Salvation: Or, if neither the Force of Reason nor Religion will do, let the Terrors of the Lord persuade them not to trifle away their Souls, by continuing in a Course, which they know must end so shortly in eternal Destruction.

IF they say it is a difficult Work, the proper Answer is, that it is a *necessary* Work ; and if Men will but think, it can bear no long Consideration, whether they shall be uneasy now, or miserable for ever. Where that is the Choice, the true Inference from the *Difficulty* of the Work is, to rouse themselves to equal Degrees of *Resolution* to go through it ; and the more sensible they are of their own Weakness, the more earnest ought they to be in their Prayers to God, to strengthen and assist them.

VIII. IT must be own'd, that the Condition of such Persons, though not desperate, is exceeding dangerous ; and it were to be wished, that the Instances of Men's delivering themselves out of it, were more common than they are. But the more dangerous their Condition is, and the more rare the Instances of being delivered out of it ; the more powerful Warnings are they to *others*, who are in a good Measure innocent or as yet less guilty, not to be betray'd into the same Kind of *Slavery*, by Luxury and Indulgence. And the only
Way

Way not to be betrayed into it, is to keep the Reins over the Appetite from the Beginning ; and to accustom it to frequent Restraints, that it may know it is always under Government, and so be tame and tractable ; or in the Language of St. *Paul* in this very Case (1 *Cor.* ix. 27.) to *keep under the Body and bring it into Subjection.*

AND indeed, such Restraints and Self-denials are a necessary Means to preserve and secure Men's Innocence ; as they keep them, not only from falling into Excess, but at a convenient Distance from the *Brinks* of it. For if Men suffer themselves to come into the Way of *Excess*, or go too near the *Brinks* of it, they will frequently lose the Reins, and be plunged in unawares. So that there is no Way to be Safe and Innocent, but to keep an *habitual* Guard and Restraint upon the Appetite ; out of a due Sense, ‘ Of the true Ends and Uses of Meats and Drinks, ‘ Of the great Wickedness of abusing the Blessings of God, to the Dishonour of his Religion, and the Shame and Reproach of human Nature ; and, ‘ Of the unspeakable
Misery

Misery of living and dying in Habits of Excess, both in this World and the next. And, together with these Considerations, there must be frequent and earnest Prayer to God, that he will preserve upon the Mind a *lively Sense* of them, and graciously afford such Supplies of Grace and Strength, as he sees needful, to prevent those evil Habits, and to give an effectual Check to all such Acts of Irregularity and Excess, as naturally lead to them.



P A R T II.

The pernicious Nature of Spirituous Liquors.

THUS far ; Intemperance in *Drinking* has been considered in *general*, without any Distinction of the various LIQUORS by which it is occasioned ; and, accordingly, the Cautions and Warnings against it have been also general, and such as equally relate to Liquors of all Kinds. But there is one Sort that deserves a more *peculiar* Consideration, as being attended with Circumstances more dangerous and destructive than the rest ; I mean, *that* which is commonly distinguished by the Name of SPIRITUOUS LIQUORS. The rest of them, when under due Regulations and Restraints, are such, for the most Part, both in *Kind* and *Nature*, as are of necessary and daily Use, to answer those wise Ends of Eating and Drinking, which are enumerated above, *viz.* The preserving of Life, The re-
pairing

pairing and refreshing of the Spirits when they are wasted by Thought and Labour ; and, The fitting and preparing Men for the Business of the Station in which God's Providence has placed them.

BUT as it cannot be pretended, that *Spirituos Liguors* are necessary to Life, so, if they be *try'd* upon the three foregoing Heads, they will be found, upon every one of them, to be remarkably pernicious both to Body and Mind, and to have a more *direct* and *immediate* Tendency to the *Defeating* all the wise Means and Ends, which God has appointed for the Support and Comfort of both.

UPON the first Head, ' *The preserv-
ing of Life ;*' Nothing can be more clear in *Reason*, than the *quick* Tendency of those Liguors to shorten and destroy Life : Not only by depraving the Appetite, and drawing on a Disrelish of wholesome Nourishment, as Experience shows ; but also, as Physicians reason, by *hard'ning* the Provisions that are sent into the Stomach, and thereby hind'ring the Operations of those Helps

which God has provided for a regular *Digestion*, and for a kindly Conveyance of Nourishment to every Part. Besides the other fatal Effects which are charged upon them by Physicians ; as *Palsies* and *Apoplexies*, from their Operation upon the Brain and Nerves ; and of *Faundices* and *Dropsies*, from their Operation upon the Bowels.

UPON the second Head, ‘ *The repairing the Spirits, when wasted with Thought and Labour* : Other Liquors, when moderately taken, cherish the Mind, and enliven the Spirits ; without calling for any *further* Recruits, till those are wasted again, by attending the Business of our Station. But the *seeming* Relief that the Spirits receive from the Liquors which we are now speaking of, is not only of short Continuance, but frequently runs into Frenzy and Madness ; inflaming instead of comforting ; intoxicating instead of enlivening. And as, thro’ such a violent and precipitate Consumption, the Spirits they give are soon spent ; so do they leave the Body vapid and lifeless, and under an eager Longing after a speedy
Recruit

Recruit from those *artificial* Aids ; which are so many Steps to the Grave, and do, in Truth, deserve no better Name, than a *slow* Kind of *Poison*.

UPON the third Head, ‘ *The fitting and preparing Men to go thro’ the Business of the Station, in which Providence hath placed them* : If, as has been shown, the Use of these spirituous Liquors depraves the Appetite, and hinders the Digestion and the Conveyance of a regular Nourishment to the Whole ; it cannot be, but that they must by the same Degrees impair the Strength and enfeeble the Constitution, and make the whole Man weak and listless ; less willing to set about Business, and less able to go through the *Labour* and Fatigue of it. Thus it must be in Nature, and thus it is daily seen to be in Experience and Observation.

THIS *Trial* of Spirituous Liquors upon the three foregoing Heads, gives a short but clear View of the *peculiar* Tendency of them above all others, to obstruct and defeat those wise Means

which God has graciously provided for the Support of Life, and the Preservation of Health and Strength ; and if any Doubt can remain, whether the foregoing Account, consider'd as the Result only of private Reasoning and Observation, may not be *aggravated* ; it will be supported to the Heighth by the many *publick* Representations that have been made from Time to Time, of the sad Effects of those inflammatory Liquors : Some of which will therefore be subjoined, in an *Appendix* to this Discourse.

IN perusing those Representations, it will be observed, that the Mischiefs complained of do not *All* of them directly and immediately relate to the *Morals* of Mankind ; but some, to the Disturbances of publick Peace and Order, which are frequently occasioned by those intoxicating Liquors ; and others, to the Damage which the Nation sustains by the Weakness and Feebleness they bring upon the *labouring* Part of it ; and others again, to the deriving those Weaknesses and Infirmities to the next Generation. But tho' these may seem,

at

at first Sight, to be Considerations only of a *temporal* Nature, and rather *Insecurities* to the Publick, than *Sinful* in the Persons; it is to be remembred, that there are *Duties*, which God, the Author of Order and Government, requires of us, as we are Members of a *Society*, for the general Good and Welfare of the *Whole*; and that therefore every Neglect or Transgression of such Duties, becomes an Offence against *God*, as well as against Man. And People ought to be made sensible, that those Injuries done to the *Publick*, being the manifest and well-nigh necessary Effects of their sinful Indulgences, will in God's Account be so many *Aggravations* both of the Guilt and Punishment of them. And however Persons in the *married* State, like many others, may not be much affected with the Injuries they do the *Publick*, nor enough concerned about the *Mischiefs* they do to themselves; they are to be put in mind, that in *Them* it is not only irreligious, but unnatural and cruel, to have no Sense or Feeling of the Weaknesses and

Infirmities which they are entailing upon their innocent Progeny.

BUT the less *Sense* People appear to have of the *Sinfulness* of those Indulgences (in themselves and in their Effects ; against God and against Man ;) the greater Need there is for the Ministers of the Gospel, as they find Occasion, to use all Diligence in *laying open* the Sinfulness of them, and earnestly enforcing it upon the Minds and Consciences of their People. And the Need of this is still greater, if what has been frequently suggested be true, That it is *Above* the Strength of the Civil Power, to lay an effectual Restraint upon this growing Evil. For, whether it be curable or not curable in *that* Way, it is *acknowledged* on all Hands to be very *pernicious* in the Effects ; and being so, it cannot be *denied* on any Hand, That the less it is under *Temporal* Restraints, the more Need there is of *Spiritual* Restraints ; Especially, when the Temptations lie so much in *every one's Way* ; and when the Appetite is gratified and the Brain intoxicated at so *easy* an Expence ; and
when,

when, by a little Indulgence, the Cure becomes so very difficult.

SUCH Considerations, one would hope, should of themselves and without any other Enforcements, be effectual Warnings to all PARENTS and MASTERS, to use the utmost Watchfulness over those who are under their Care, that none of them be ensnared by these Temptations, into the *Beginnings* of a Distemper, which, when begun, is so hard to be cured.

BUT whatever Parents or Masters may think or do; the Consideration of the great *Danger* of those Indulgences, to the SOULS of Men, as well as the great *Difficulty* of being *reclaimed* from them, must be strong Obligations upon all PASTORS to exert themselves in representing to their People both the Danger and the Difficulty; in private as well as publick; to all Persons in general, Old and Young, Superiors and Inferiors, whom the Providence of God has put under their Care: Endeavouring, at the same Time, to convince all such as are unhappily *fallen* into those Indulgences, of the *Misery* and *Danger* of

of their present Condition, both with regard to this World and the next; and to confirm all others in a *stedfast Resolution* to restrain the Appetite, and resist the Temptations; as upon other Considerations, so particularly upon that which *St. Paul* enforces in the Text,
 “ That the greater Care and Watchful-
 “ ness they use, and the greater Diffi-
 “ culties and Self-denials they under-
 “ go, in governing and subduing their
 “ inordinate Appetites, in their Pas-
 “ sage through this Life; the greater
 “ will their *Reward* be in the Life to
 “ come.





A P P E N D I X:

Containing several *Publick Representations* of the pernicious
Effects of Spirituous Liquors.

I.

*The great Mischiefs of Spirituous
Liquors among the INDIANS.*

IN the Books of the Society for propagating the Gospel, Mention is made of a select Committee at *Lambeth*, on the 22d of *April* 1710, to consider of the Address of the *Indian Sachems* to *Queen Anne*, &c. and they came to the following Resolution, among others :

B 6

“ That

" That it be recommended to the
 " Governor of *New England* and
 " *New York*, strictly to put the Laws
 " in Execution against selling *Rum*,
 " *Brandy*, and other *intoxicating Li-*
 " *quors* to the *Indians*, *this being the*
 " *earnest Requests of the Sachems them-*
 " *selves.*"

II.

*In the Abstract of the Proceedings of
 the Society for propagating the Gos-
 pel, Ann. 1715, it is remark'd as
 follows:*

" AMONG the *Indians* of the five
 " Nations, a Stop hath been put to the
 " so much expected Progress of the
 " Gospel, under the Conduct of our
 " Mission from *England*, by debauch-
 " ing their Morals; which is impu-
 " table to some of our Neighbours, in
 " promoting Riots and Excess, by the
 " Sale of *Rum* so often prohibited:
 " and during which Traffick, all sober
 " Endeavours used for their Salvation
 " must be rendered utterly ineffec-
 " tual."

III.

III.

The humble Representation of the College of Physicians in London, to the House of Commons, Ann. 1725.

“ WE the President and College or
 “ Commonalty of the Faculty of Phy-
 “ sick in *London*, who are appointed
 “ by the Laws of this Kingdom to take
 “ care of the Health of his Majesty’s
 “ Subjects in *London*, and within seven
 “ Miles Circuit of the same; do think
 “ it our Duty most humbly to repre-
 “ sent, That we have with Concern
 “ observed, for some Years past, the
 “ FATAL EFFECTS of the frequent
 “ Use of several Sorts of distilled Spi-
 “ rituous Liquors, upon great Numbers
 “ of both Sexes, rendring them disea-
 “ sed, not fit for Business, poor, a Bur-
 “ then to themselves and Neighbours,
 “ and too often the Cause of weak,
 “ feeble and distemper’d Children, who
 “ must be, instead of an Advantage and
 “ Strength, a Charge to their Country.
 “ We crave Leave further most humbly
 “ to represent, That this Custom doth
 “ every

“ every Year increase, notwithstanding
 “ our repeated Advices to the contrary.
 “ We therefore most humbly submit
 “ to the Consideration of Parliament
 “ so great and growing an Evil. In
 “ Testimony whereof, we have this
 “ 19th Day of *January*, 1725, caused
 “ our common Seal to be affixed to
 “ this our Representation.”

IV.

*Preamble to an Act (2 Geo. II.) for
 laying a Duty upon Compound Wa-
 ters, or Spirits, commonly called Gin,
 &c.*

“ WHEREAS the Drinking of *Spi-
 “ rits* and *strong Waters* is become
 “ very common amongst the People of
 “ inferior Rank, and the constant and
 “ excessive Use thereof tends greatly to
 “ the Destruction of their *Healths*,
 “ enervating them, and rendring them
 “ unfit for useful Labour and Service,
 “ intoxicating them, and debauching
 “ their Morals, and driving them into
 “ all Manner of Vices and Wickedness;

“ :he

“ the Prevention whereof would be of
 “ the greatest publick Good and Be-
 “ nefit ; and whereas it is found by
 “ Experience, that the great Tempta-
 “ tion to such licentious Use of these
 “ pernicious Liquors, is from the
 “ Cheapness thereof, &c.

V.

*Preamble to an Act (9 Geo. II.) for
 laying a Duty upon the Retailers of
 Spirituous Liquors, &c.*

“ WHEREAS the Drinking of Spi-
 “ rituous Liquors or Strong Waters is
 “ become very common, especially a-
 “ mongst the People of lower and infe-
 “ rior Rank, the constant and excessive
 “ Use whereof tends greatly to the De-
 “ struction of their Healths, rendring
 “ them unfit for useful Labour and Bu-
 “ siness, debauching their Morals, and
 “ inciting them to perpetrate all Man-
 “ ner of Vices ; and the ill Conse-
 “ quences of the excessive Use of such
 “ Liquors are not confined to the *pre-*
 “ *sent* Generation, but extend to *fu-*
 “ *ture* Ages, and tend to the Devas-
 “ tation.

" tation and Ruin of this Kingdom,"
 &c.

VI.

*Preamble to an Act, to prevent the
 Importation and Use of Rum and
 Brandies in the Province of Georgia,
 Ann. 1735.*

" WHEREAS it is found by Experi-
 " ence, that the Use of the Liquors
 " called Rum and Brandies, in the Pro-
 " vince of *Georgia*, are more particular-
 " ly hurtful and pernicious to Man's Bo-
 " dy, and have been attended with dan-
 " gerous Maladies and fatal Distem-
 " pers, and if not timely prevented, will
 " in all likelihood ruin the said Colo-
 " ny, and frustrate your Majesty's good
 " and fatherly Intentions towards such
 " of your Subjects as shall go to reside
 " in the said Province: And whereas
 " we your Majesty's most dutiful Sub-
 " jects, the Trustees for Establishing the
 " Colony of *Georgia* in *America*, have
 " received Complaints from the Chiefs
 " of several of the *Indian* Nations in-
 " habiting near to your Majesty's said
 " Colony,

“ Colony, of great Disorders amongst
 “ them, occasioned by the Use of the
 “ said Liquors, and which are brought
 “ them by the Persons using and carry-
 “ ing on the *Indian Trade* : For Reme-
 “ dy thereof, we the Trustees for Esta-
 “ blishing the Colony of *Georgia* in
 “ *America*, humbly beseech your Ma-
 “ jesty that it may be enacted, and be
 “ it enacted, That from and after the
 “ Four and Twentieth Day of *June*,
 “ which shall be in the Year of our
 “ Lord, One thousand seven hundred
 “ and thirty-five, no Rum or Brandies,
 “ nor any other Kind of Spirits or
 “ Strong Waters, by whatsoever Name
 “ they are or may be distinguished, shall
 “ be imported or brought ashore, &c.

And then it follows :

“ Which Act his Majesty thought
 proper to refer to the Consideration of
 a Committee of his Majesty's most Ho-
 nourable Privy Council, who having
 received the Opinion of the Lords Com-
 missioners for Trade and Plantations
 thereupon, did this Day report to his
 Majesty, as their Opinion, That the
 said

said Act was proper to receive his Majesty's Royal Approbation. His Majesty taking the same into Consideration, is hereby pleased, with the Advice of his Privy Council, to declare his Approbation of the said Act, and pursuant to his Majesty's Royal Pleasure thereupon expressed, the said Act is hereby confirmed, finally enacted, and ratified accordingly.

VII.

In a Presentment of the Grand Jury of the City of London, Ann. 1735.

“ WE the Grand Jury of the City of
 “ *London*, met at the present Sessions
 “ at the *Old Bailey*, to enquire of and
 “ present such publick Nufances as disturb and annoy the Inhabitants of
 “ the City, think it our Duty to complain of the late surprising Increase
 “ of GIN-Shops, and other Retailers of
 “ Distilled SPIRITUOUS LIQUORS,
 “ which we have great Reason to apprehend (if not restrained) will be
 “ attended with the most dreadful and
 “ lasting ill Consequences.

“ To

“ To this pernicious Practice is
 “ chiefly owing, — That our lower
 “ kind of People are *enfeebled* and *dis-*
 “ *abled*, having neither the Will nor
 “ Power to labour for an honest Live-
 “ lihood, &c.

VIII.

*In a Presentment of the Grand Jury
 for the County of Middlesex, Ann.
 1735.*

“ WE the Grand Jury for the County
 “ of *Middlesex*, taking Notice of the
 “ vast Number of Brandy and Geneva
 “ Shops, &c. for the Retailing of Gin,
 “ and other Spirituous Liquors; which
 “ being sold at a very low Rate, the
 “ meaner, though useful Part of the
 “ Nation, as Day-Labourers, Men and
 “ Women Servants, and common Sol-
 “ diers, nay even Children, are enticed
 “ and seduced to taste, like, and ap-
 “ prove of those pernicious Liquors
 “ sold for such small Sums of Money,
 “ whereby they are daily intoxicated
 “ and

“ and get drunk, and are frequently
 “ seen in our Streets in a Condition ab-
 “ horrent to reasonable Creatures.—

“ IT is visible, that by this destruc-
 “ tive Practice, the Strength and Con-
 “ stitution of Numbers is greatly weak-
 “ ned and destroyed, and many are
 “ thereby render'd useless to themselves
 “ as well as to the Community ; many
 “ die suddenly by drinking it to Ex-
 “ cess ; and infinite Numbers lay the
 “ Foundation of Distempers which
 “ shorten their Lives, or make them
 “ miserable, weak, feeble, unable and
 “ unwilling to work, a Scandal and
 “ Burthen to their Country.”

IX.

*In a Presentment of the Grand Jury of
 the Tower Hamlets, Ann. 1735.*

“ WE the Grand Jury for the Liber-
 “ ty of the Tower of *London* and Pre-
 “ cincts thereof, think it our Duty to
 “ represent to this Court, the prodigi-
 “ ous Increase in the Number of Shops,
 “ and

“ and other Places, for retailing Gin
 “ and distilled Liquors, and the many
 “ Enormities that are occasioned by its
 “ being drank by the meaner Sort of
 “ People in this Kingdom, chiefly be-
 “ cause they can be debauch'd at a
 “ very small Expence.

“ It is with great Trouble that We
 “ observe the Number of Ginshops to
 “ multiply in every publick Street.

X.

*In a Report made to the Justices of the
 Peace for the County of Middlesex,
 Ann. 1735-6.*

“ It is with the deepest Concern,
 “ your Committee observe the strong
 “ Inclination of the inferior Sort of
 “ People to these destructive Liquors,
 “ and how surprizingly this Infection
 “ has spread within these few Years,
 “ Not only the Vicious and Immoral
 “ give into this Practice, but those also
 “ who to all Appearance are in other
 “ Respects sober and regular : Not
 “ only

“ only one Person here and there in a
 “ Family, but whole Families shame-
 “ fully and constantly indulge them-
 “ selves in this pernicious Practice ;
 “ Fathers and Masters, Children as
 “ well as Servants.—

“ YOUR Committee proceeded to en-
 “ quire according to your Directions,
 “ into the Mischiefs arising from the
 “ immoderate Use of Spirituous Li-
 “ quors, and more especially of Ge-
 “ neva : And these, to their great
 “ Concern, appear to be of the highest
 “ Nature, and most lasting Consequen-
 “ ces ; affecting not only particular
 “ Persons and Families, but also the
 “ Trade of the Nation, and the publick
 “ Welfare. With respect to particular
 “ Persons, it deprives them of their
 “ Money, Time, Health, and Under-
 “ standing ; weakens and destroys their
 “ natural Strength and Constitutions ;
 “ and thereby renders them useless to
 “ themselves, as well as to the Com-
 “ munity. And when their Spirits are
 “ raised by drinking to Excess, they
 “ are often carried to a Degree of out-
 “ ragious

“ragious Passion, and become bold and
 “daring in committing Robberies and
 “other Offences, for an immediate
 “Livelihood.

“FARTHER, They who indulge
 “themselves in this pernicious Cus-
 “tom, are thereby rendred incapable
 “of hard Labour, as well as indisposed
 “to it ; their Health is ruined, and
 “their Lives by Degrees destroyed.”

XI.

*In a Royal Proclamation, March 8,
 1737, for putting in Execution the
 late Act against retailing of Spiritu-
 tous Liquors ; the Introduction is
 as follows :*

“WHEREAS, in order to put a Stop
 “to the *pernicious* Practice of com-
 “mon and excessive drinking of *Bran-*
 “*dy, Geneva,* and other *Spirituuous Li-*
 “*quors,* so destructive of the Health,
 “Morals, and Industry of our Sub-
 “jects, and so manifestly injurious to
 “the publick Peace and Tranqui-
 “lity ; an Act of Parliament was
 “made, &c.

XII. *In*

XII.

In a Letter of the Lords of the Privy-Council, written by His Majesty's Command, to the Custodes Rotulorum of the several Counties, and bearing Date, March 31, 1743, it is set forth.

“ THAT the excessive drinking of
 “ *Spirituous Liquors* has not been pre-
 “ vented by former Acts of Parliament,
 “ but still continues the same; and it
 “ *is there complain'd of*, ‘ As a Custom
 “ destructive of the Health, Morals,
 “ and Industry of His Majesty's Sub-
 “ jects, and to the Peace of his King-
 “ dom.”

F I N I S.



